

Theology vol 67

A

Confession of Faith,

Deliver'd

At the Old Jewry, January 11th, 17²⁰₂₁

By OBADIAH HUGHES,
At his Ordination.

To which are added his Answers to the
Questions then proposed to him by the
Reverend JOSHUA OLDFIELD, D. D.

*The best End of Men's Controversies, would be to keep to
the express Words of Scripture, and speak as well as
think according to that Word. Scripture Language is
the safest and most proper Vehicle of Scripture Truth.
As the Scripture it self duly attended to is the best
Weapon, wherewith to wound all dangerous Errors, and
therefore Deists, Socinians, Papists and Enthusiasts, do
all they can to derogate from the Authority of the Scrip-
ture; so the Scripture it self humbly subscribed to is the
best Weapon-Salve to heal the Wounds that are made
by different Modes of Expression concerning the same
Truths, &c.*

Henry on John 21. 23.

L O N D O N :

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Confession of Faith

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By GRADIAH HUGHES

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Reverend JOSEPH OUDRIED, D.D.



The copy of this Confession of Faith, as delivered by
Gradiah Hughes, at his Ordination, on the 11th of
January 1722, is here presented to the publick, as
being a curious and useful piece of History, and
a true and faithful Account of the present
State of the Jewish Church, and of the
Manners and Customs of the Jews, as they
are now, and as they were, in the Year 1722.
It is also a true and faithful Account of the
Confession of Faith, as delivered by Gradiah
Hughes, at his Ordination, on the 11th of
January 1722.

LONDON
Printed by J. Mearns, for E. Smith, Mathews,
at the Sign of the Three Crowns, 1722.
Price Two-pence.



I *Thought my self obliged by the Publication of this Confession of Faith to gratifie the Desires of many Friends; especially those under the Charge of the Reverend Dr. OLD-FIELD, who have chosen me to assist him in the Work of the Ministry among them: To whom in a particular manner I dedicate it as a Testimony of my hearty Respect and Love to them.*

O. H.



I thought my self obliged by the Publication of this Confession of Faith to grant the Desire of many Friends; especially those under the Charge of the Reverend Dr. O. L. D. FIELD, who have chosen me to assist him in the Work of the Ministry among them: To whom in a particular manner I dedicate it as a Testimony of my hearty Respect and Love to them.

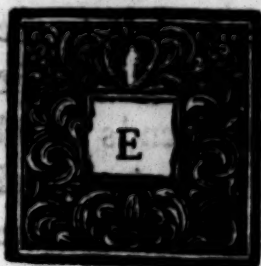
H. O.

THE UNIVERSITY OF CHICAGO



A

Confession of Faith.



VERY thing in the visible Creation is impress'd with indelible Marks of curious Contrivance and artful Design; by reason of which it argues great Stupidity to imagine it capable of being the Effect of Chance; or to be produced by the mere fortuitous Concourse of Atoms: Nor is there any ground to suppose that the World could be Eternal; but the most uncontested Arguments to demonstrate the contrary.

I. I therefore **BELIEVE**, that there is One Intelligent Being, the first Cause of all things, whom I call **GOD**. Him I believe to be the Maker of the Universe, and of all Creatures in it. The Idea I form of him is, a Being of all imaginable Perfections; necessarily Existent, Eternal, Independent, infinitely Wise, exactly Just,

Just, sovereignly Good, almighty in Power, Omniscient, Omnipresent and perfectly Holy and Happy : Excluding from my Notion of him every thing that is an Imperfection.

II. I further BELIEVE, that God by his wise Providence still upholds, preserves and governs all the Creatures, which at first he made. It is neither beneath his Majesty, nor does it break in upon his Felicity, to manage the Universe : On the other hand, it would greatly impeach his Perfections to suppose that God took no care of his own Works ; since those Persons are justly contemned among Men, who neglect their own Affairs. God's Providence extends to all his Creatures, and his Government is suited to their several Natures. Man alone (in the visible Creation) being endued with a reasonable Soul, is a Subject capable of Moral Government : 'Tis therefore necessary to suppose that God should give him a Law for the Rule of his Conduct.

III. I BELIEVE there is an Eternal difference between moral Good and Evil ; and that God did discover this to Man at first in the LAW OF NATURE ; *the Law written in the Heart*, by which Man was bound to adore God as the Author and Preserver of his Being, and to submit to every thing, that should be required even as a positive Institution, which he certainly knew to

to be the Will of God ; and was inexcuseable if he did not. Herenpon depends the Certainty and Measure of Rewards and Punishments,

IV. I BELIEVE that in great Compassion to Man, God was pleased at length to take a more full method of making known his Will, by super-adding a REVELATION: Which should not contain in it any thing contrary to the dictates of right Reason, for that was impossible ; but should be an improvement upon the Law of Nature, and a perfecting of it. Nevertheless there are some Positive Divine Institutions, which the Law of Nature knew nothing of, but are entirely founded on Revelation, particularly *Baptism* and the *Lord's Supper*.

V. THIS Revealed Will of God I BELIEVE is contain'd in the Scriptures of the Old and New Testament. And by reason of the Majesty of their Style, the Purity of their Doctrine, the perfect Harmony of all their Parts, their apparent drift and design to promote God's Glory, and Man's present Peace as well as future Happiness, and the Efficacy they have on Men's Hearts and Consciences, together with the External Testimonies that attend them (such as God's at first confirming them by innumerable Miracles, and ever since wonderful preserving them, and Universal Tradition as well of Jews as Christians concerning them) I do believe these
Scrip-

Scriptures to be given by Inspiration of God, Holy Men of God speaking as they were moved by the Holy Ghost.

VI. I BELIEVE these Scriptures are a perfect Rule of Faith and Life ; so that they stand in no need of a Supplement, either from Traditions, or a new Revelation. The whole Counsel of God, so far as concerns the Salvation of Man is revealed in this sacred Bible. Our whole Duty is plainly deliver'd ; the Articles of our Faith are here settled ; and the way to Heaven is fully mark'd out : So that nothing can be urged as a Duty which is not here required ; and nothing can be advanced as an Article of Faith, which is not here perfectly declared such ; and no stress is to be laid on any Doctrine or Duty further than this blessed Book lays a stress upon it. Whatever is absolutely necessary to be Believ'd or Done in order to Salvation, is here made known in such a manner, as that by Diligence, Prayer, and the Grace of God assisting, all Persons may come to a sufficient Knowledge of Things, so as not to hazard their Souls : However, there are some things not so clearly revealed as others ; but even those that are less clear God has revealed in such a manner as he thought proper, and it becomes us to follow the Holy Ghost, and not to determine any thing upon them, which he has not determined. I adore the perfection of Scripture, and believe that it is every way sufficient

cient to *make the Man of God perfect, and to furnish him for every good Work.* Accordingly I take it to be the Rule of my Faith and Manners ; to which by the Grace of God assisting I will entirely conform my self, both with respect to my Ministrations to others, and my own personal Conduct.

THE particular Truths, which I shall further declare my Belief of, I BELIEVE out of Reverence to the Scriptures, being well assured that they are from God. And I am clearly of Opinion, that what we come to the Knowledge of only by Revelation, must needs be best and in the strongest manner express'd in the Terms of Revelation. Accordingly I proceed to declare my Belief of what the Scriptures say, both concerning God himself, and concerning God's whole Dispensation towards Man, in manner following.

I. Concerning G O D Himself, I believe

The Lord our God is one Lord (^a). *There is one* ^aMar. 12. 29. *Spirit, one Lord, one God and Father of all* (^b). I ^bEphes. 4. 4, believe that in the Beginning was the Word, and ^{5, 6,} *the Word was with God, and the Word was God* (^c) : That by him all things were created that ^cJohn 1. 1. *are in Heaven, and that are in Earth* (^d), who ^dCol. 1. 16. *is over all God blessed for ever* (^e). I believe ^eRom. 9. 5. *that, the Lord is that Spirit* (^f) : and that thro' ^f2Cor. 3. 17. *Christ we have an access by one Spirit to the* ^gEph. 2. 18. *Father.* (^g)

II. Concerning God's Oeconomy and whole Dispensation towards Man, I believe

- ^h Gen. 1. 27. *God created Man in his own Image (^h) ; God*
ⁱ Ecc. 7. 29. *made Man upright (ⁱ) ; and put him into the*
Garden of Eden, and commanded him not to eat
of the Tree of the Knowledge of Good and Evil ;
^k Gen. 2. 8, *for if he did, he should surely die. (^k) But the*
^g *serpent*
^l 2 Cor. 11. 3. *Serpent thro' his Subtility beguiled Eve (^l) to eat*
of it, and she gave unto her Husband with her
^m Gen. 3. 6. *and he did eat (^m) : Thus by one Man Sin enter'd*
into the World, and Death by Sin ; and so Death
ⁿ Rom. 5. 12. *passed upon all Men, for that all have sinned (ⁿ)*
^o Rom. 3. 23. *and come short of the Glory of God (^o) : But God so*
loved the World, that he gave his only begotten Son,
^p John 3. 16, *that the World thro' him might be saved (^p) ; and*
^q John 1. 14 *the Word was made Flesh, and dwelt among us (^q) ;*
that as by one Man's Disobedience many were made
Sinners, so by the Obedience of One many might
^r Rom. 5. 19. *be made Righteous (^r) ; and tho' Christ being in*
the Form of God, thought it not Robbery to be equal
with God, yet he made himself of no Reputation,
and took upon him the Form of a Servant, and
was made in the Likeness of Men ; and being found
in Fashion as a Man, he humbled himself and be-
came obedient unto Death, even the Death of the
^s Philip. 2. 6, *Cross (^s), that through Death he might destroy*
^t Heb. 2. 14. *Devil (^t) ; and so hath redeemed us from the*
^u Gal. 3. 13. *Curse of the Law, being made a Curse for us (^u) ;*
and

and is the Propitiation for our Sins (^w), having ^w 1 John 4. 10. given himself a Ransom for all (^x); blotting out ^x 1 Tim. 2. 6. the hand Writing of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross (^y); and is now ^y Col. 2. 14. the one Mediator between God and Man, the Man Christ Jesus (^z): But the Prophets and ^z 1 Tim. 2. 5. Moses did say, that Christ should suffer, and that he should be the first that should rise from the dead (^a); Accordingly him God raised up ^a Acts 26. 22, having loosed the Pains of Death, because it was ²³ not possible that he should be holden of it (^b); and ^b Acts 2. 24. shewed him openly unto Witnesses chosen before of God (^c): He appeared unto his Disciples, and ^c Acts 10. 40, said unto them, Go ye into all the World, and ⁴¹ preach the Gospel to every Creature (^d), and teach ^d Mar. 16. 15 all Nations baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, and lo I am with you alway, even to the End of the Word (^e), commanding them to wait for the Pro- ^e Mat. 28. mise of the Father, that they should be baptized ^{19, 20} with the Holy Ghost (^f). So then after the Lord ^f Acts 1. 4, 5, had spoken unto them, he was received up into Heaven, and sat on the right Hand of God (^g), ^g Mar. 16. 19. from whence he sent the Spirit of Truth, the Comforter upon the Apostles to guide them into all Truth (^h); He himself remaining at the right ^h Joh. 16. 13. Hand of God, making Intercession for us (ⁱ): And ⁱ Acts 2. ab initio, when he ascended up on high, he led Captivity cap- ⁱ Rom. 8. 34 tive, and gave Gifts unto Men; and he gave some, Apostles: and some, Prophets: and some, Evan-

Evangelists: and some, Pastors and Teachers;
 for the Perfecting of the Saints, for the Work of
 the Ministry, for the edifying of the Body of
 Christ, 'till we all come in the Unity of the Faith,
 and of the Knowledge of the Son of God, unto
 a perfect Man, unto the Measure of the
^{11 Eph. 4. 8,} ^{11, 12, 13.} Stature of the Fulness of Christ (¹). Seeing
 then we have a great High Priest, who is passed
 into the Heavens, Jesus the Son of God, we ought
^{* Heb. 4. 14.} to hold fast our Profession (²), to believe in him (¹),
^{1 Acts 10. 43.} for by Grace are we saved, through Faith; and
^{11 Eph. 2. 8.} that not of our selves, it is the Gift of God (¹¹),
 who worketh in us both to will and to do of his
^{m Phil. 2. 13.} good Pleasure (^m); and we ought to repent that our
^{nm Acts 3. 19.} Sins may be blotted out (^{nm}); and to day to hear
^{n Heb. 4. 7.} his Voice and not harden our Hearts (ⁿ): Know-
 ing that 'tis appointed for Men once to die, and
^{• Heb. 9. 27.} after Death the Judgment (²): For this same Je-
^{Mat. 25. 31,} ^{32.} sus who is taken up into Heaven shall at length
 come in his Glory, and all the Holy Angels with
^{p Acts 1. 11.} him, and shall sit upon the Throne of his Glory (^p)
 and shall send his Angels with a great Sound of
^{q Mat. 24. 31.} a Trumpet (^q), and all that are in the Graves
 shall hear his Voice and shall come forth, they that
 have done good unto the Resurrection of Life, and
 they that have done evil unto the Resurrection of
^{r John 5. 28,} ^{29.} Damnation (^r); For then he shall reward every
^{• Mat. 16. 27.} Man according to his Works (^s); taking Vengeance on
 them that know not God, and that obey not the Gospel
 of our Lord Jesus Christ; who shall be punished
 with

with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power ; when at the same time he shall be glorified in his Saints and admired in all them that believe (1) : For the ²Thes. 1. 8, Wicked shall then go away into everlasting Punishment, but the Righteous into Life Eternal (2). ^{Mat. 25. 46.}

This Confession of Faith before many Witnesses, I shall endeavour to live as well as preach to others, humbly hoping that after all I shall not my self be a Castaway.



The

*The Answers to the Questions
propos'd, &c.*

Quest. What is your Opinion of the Reformation?

Ans. I heartily approve of and bless God for the Reformation from Popery, a Yoke which neither *We* nor our *Fathers* could ever bear. I believe the Reformation is founded upon two of the Noblest Principles of Christianity; (I mean, the Perfection of Scripture, and Liberty of private Judgment) which Principles I will always endeavour to Maintain and Defend in the best manner I can.

Quest. What are your Reasons for entering into this Sacred Office?

Ans. The Glory of God and the Salvation of my Fellow Creatures are the governing Ends that I have in View in my undertaking the Ministry; And I humbly hope that God will make Use of me for those Purposes.

Quest. Will you be diligent and constant in the Ministerial Work, as God shall enable you.

Ans. The Work of the Ministry I am persuaded is attended with a great deal of Difficulty; I will therefore give all Diligence, that

I may be faithful in the Discharge of every part of my Duty, as God shall call me to it : And I do purpose by the Grace of God assisting to continue in it, notwithstanding all the Discouragements and Troubles I may meet with, as long as he shall give me Capacity and Opportunity.

Quest. Will you maintain the Truths of the Gospel like a Minister of Christ ?

Answ. Truth and Love sweetly unite together in themselves, and I will endeavour always to maintain the one according to the Rules of the other.

Quest. When you have a Family, will you endeavour to rule well your own House, and to see that both you and yours be Ensamples to the Flock ?

Answ. Whatever Relation of Life the Providence of God shall fix me in, I will endeavour to behave my self with a wise and perfect Heart ; and will do what I can that all under my Influence shall serve the Lord.

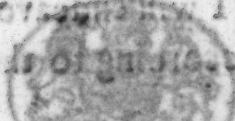
Quest. Will you take kindly the Advice of your Brethren and others ?

Answ. The friendly Admonitions of my Brethren or any Christians I will receive in a friendly manner, and will endeavour to make the best Improvement of them that I can.

F I N I S.

I may be faithful in the Discharge of every part
of my Duty, as God shall call me to it. And
I do purport by the Grace of God assisting to
continue in it, notwithstanding all the Discon-
formities and Troubles I may meet with, as long
as he shall give me Capacity and Opportunity.

Quest. Will you maintain the Truth of the Gospel
like a Master of Crafts?

Ans. Truth and love I never will separate
in themselves, and I will endeavour always to
maintain the one as well as the other. 

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deavour to rule with your own Staff, and to see that
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